

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
IN JAPAN.

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No. 9.

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General Notes.

The Komachi Church, Matsuyama,
was dedicated May 17.

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Many subscriptions expire with the
July number. A blue cross against this
paragraph indicates expiration then.
Please renew at once.

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The July MISSION NEWS will be the
Annual Report of our Mission. Extra
copies may be had free by members of
the Mission, if orders are in by June 25.

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Out of 37 annual meetings, we have
held 23 at Kobe, 5 at Arima, 4 at
Hieizan, 3 at Osaka, 2 at Kyoto. The
first was held in January, 11 have been
held in May, 6 in June, 17 in July, 2
in August.

* * * *

Secretary Hicks photographed a little
group of our veteran missionaries on the
steps of the villa opposite the hotels.
They attended mission meeting at

Arima, in June, exactly 30 years
before. What changes they have seen!

* * * *

Rev. W. L. Curtis, just before his
departure for America, printed a booklet,
"Grace Before Meals," containing 28
selections in verse, from a larger
collection of his own composition, which
had been lying in manuscript for several
years. It is dedicated to classmates,
Doane, '86, and Oberlin, '89. The tunes
and often the occasion for which he
deems the selections fitting, are indicat-
ed. An enlarged edition with music, is
in preparation. He delights in turning
thought into rhythmic expression, and
has put a good part of Revelation into
blank verse.

Personals.

Rev. John T. Gulick is writing an-
other book.

Mrs. C. A. Clark is expected in
Yokohama, July 28

Miss Bradshaw expects to sail for
Japan, from Vancouver, on August 3.

Miss Elizabeth Greene, of Champaign,
Ill., made a good recovery, last month,
from scarlet fever.

Mrs. John T. Gulick, of Honolulu,
attends the 75th anniversary of Oberlin
College this month.

Two travelers, the Misses Waldron,
of Kingston, Ont., visited Matsuyama,
last month, in company with Mrs.
Dunlop, of Fukui.

Dr. Pettec has been authorized to
take a trip to Korea in the interests of
Christian Endeavor, and will probably
do so in the autumn.

The little girl we used to know on Hieizan as Katie Gulick, is now Mrs. Frederic Charles Woodrough, of No. 1 Nichome, Ichibei Chō, Azabu, Tokyo. Her husband is professor in some school.

At Miss Pettee's birthday-party, Kobe College, Je 12, announcement was made of her engagement to Horace James Pettee, an electrical engineer, of Chicago.

Rev. Doremus Scudder is the very popular pastor of the Honolulu Central church. Rev. Frank Scudder, formerly in Shinshu, Japan, is fellow worker with Rev. O. H. Gulick in general evangelistic work.

Rev. W. L. Curtis and family sailed from Yokohama, by the *Tango Maru*, on the 27th ult. We sincerely hope a year in the home-land will bring restored health, so that they may return to us in the autumn of 1909.

Dr. and Mrs. Greene saw much of Ensign Edward Forbes Greene, U.S.N., at Los Angeles. They spent six weeks with Prof. Evarts B. Greene and then went to Boston. They will spend the summer at Jackson, N. H.

Hannah Gulick Suehiro and her three-year-old daughter, went, with Mrs. Gulick, to join her husband, who, after a year of study in the Pacific Theological Seminary, has become pastor of a Japanese church in Los Angeles.

Rev. Martin L. Stimson and wife, who have been engaged in the Micronesian work since 1898, spent a few days in Kobe on their return to America. Owing to German occupation, their work has been turned over to a German society.

Prof. Evarts B. Greene is dean of one of the colleges at the University of Illinois. His college has 60 instructors and more than 700 students. The University grounds are beautiful. The students number about 4,000 and the State grants over two million dollars a year, for the support of the institution.

Mr. Cass A. Reed, a graduate of Pomona College, who has been teaching in a government school at Yamaguchi, was present at our annual meeting from

Friday till Monday morning. He was a classmate of Mr. Hartshorne, mentioned in our last issue. Mr. Reed plans to return to America, during the summer, for further study.

The "Korea," sailing from Yokohama on the 29th, takes Miss Julia Gulick, to Honolulu, and Misses Hoyt and Rowland to San Francisco. Miss Hoyt goes on regular furlough, and Miss Pauline Rowland, to enter school at East Northfield, where Miss Alice Cary is studying.

Mrs. Emily Brown Harkness, for some years principal of Kobe Girls' School—now Kobe College, resides at Santa Cruz, Calif. "The longer I live here, the more beautiful I think this country." Her father died in 1907 and her mother and youngest sister spent the winter with her. "I have two guest rooms, and shall be glad to see any members of the Japan Mission."

Mrs. Constance Gauntlett, of Yamaguchi, Secretary of the Young Woman's Branch of the W.C.T.U., spent seven days at Matsuyama, in May, during which she addressed thirteen interested audiences. At the close of one meeting a heart-heavy woman crept up to her, with tears and sobs, begging most touchingly, for her help. It is hoped that at least two societies will be the outcome of her visit.

Wm. B. Parmelee, Esq., of Chicago, is a notary public and secretary for a mining company. He is fond of music and, for recreation, busies himself with the arrangement of compositions for quartets. At our recent annual meeting two of these were sung: "Sun of My Soul," by a male quartet, and "O Sacred Head Now Wounded," by a double mixed quartet. Mr. Parmelee is a brother of our Miss Parmelee.

Mr. Clarence Griffin is a busy business man, but he does not allow this fact to crowd out efficient activity for Christ. He is superintendent of Yokohama Union Church Sunday-school. "The work which I am permitted to do among the children of Yoko-

hama is the finest thing in my life and altho there are moments of discouragement, yet the balance is well on the right side." Kobe Union Church is also fortunate in having an active Sunday-school man, Mr. W. Nation, of the North-China Insurance Company.

Several members of our Mission remember Miss Florence M. Reid, of Bridport, England, who was a member of Miyazaki Station, for a short time, about seven years ago. Formerly, for some years, she was a member of the China Inland Mission, stationed at Chefoo, where we met her in 1894, and became *en rapport* at once, because, among many reasons, of her interest in botany. Thru MISSION NEWS she has kept in touch with our work. Her father passed away a few months ago, and needed rest led her, this Spring, to Switzerland, where at St. Legier, and at Chateau D'Oex, she has been rapidly recuperating.

Secretary and Mrs. Harry W. Hicks, of the American Board, visited Matsuyama, Okayama, Kobe, Osaka, Kyoto and Tokyo—six of our stations, from most of which they carry away a large quantity of such realistic impressions that they will be able to bring every detail of many phases of our work, distinctly before their audiences at home. Mr. Hicks has captured with his camera, material eno to interest the young people of Congregationaldom, for a long time to come. During their altogether too brief stay they also made many delightful impressions on the missionaries. They were at our annual meeting, all except the last day. Both are graduates of Cornell. They sail from Yokohama to-day, by the splendid new liner *Tenyo Maru*, on her maiden trip. *Bon voyage!* but come again!

Our Annual Meeting.

Arima did her prettiest for the Mission this year, and six days of sunshine and balmy air buoyed up the spirits and prospered the deliberations of the sessions.

Owing to the large number of those on furlough, the attendance was smaller than usual, barely sixty at any one time including children and visitors. Sec. and Mrs. Hicks, Pres. Harada, Mr C. A. Reed, of Yamaguchi, and Miss Florence Carpenter, of Detroit, were welcome friends among us.

The usual order was observed in the outline of the sessions. Brief reports from two or three stations, followed by prayer, generally occupied the beginning of a session, and the half hour at noon was given to a devotional meeting. The topic running through the noon meetings was "the other cities also," and the mission-fields of China, Africa, India and Mohammedan lands were successively considered. "The other cities" were treated also, as it happened, in two of those special addresses that are always one interesting feature of our annual meetings; for Dr. Davis gave a stimulating talk on evangelistic work and spiritual conditions in Korea; and Mr. Hicks in a special address thrilled us with glimpses of Christian heroism and forbearance in the land of the Turk. Having but recently come from India, at the devotional meeting on that subject Mr. Hicks again gave a few illuminating facts about the power of caste in that country.

Other special contributions to our sessions were Sec. Hicks's address on the Home Department of the American Board and its relations to the various missions of the same; and Pres. Harada's short address on some phases of education in Japan. He emphasized the inadequacy of the provision made for secondary and higher education of the youth of Japan, and raised the question why in the face of this, the mission schools were not all well filled. The reason he stated to be not so much popular prejudice, of which there is little, nor a hostile attitude of the government, of which there is none; but rather because mission schools are often inferior in equipment to government schools and not so well balanced in

curriculum. He expressed a strong desire for high educational ideals, together with emphasis on thorough Christian training, and closed with a statement of his belief that "the best-equipped schools and universities are the best means for the Christianization of Japan."

The usual Saturday evening entertainment took its coloring from the Decoration Day on which it fell, and was red, white and blue, both in external appearance and in subject-matter. Especially noteworthy were Dr. Davis's "Reminiscences of the War," bound up with one warlike reminiscence of an early mission meeting in Arima thirty years ago.

Mission-meeting Sunday, true to its traditions, was a day of beauty and inspiration. The thought of the morning service was led by Mr. Lombard in the annual sermon, to dwell upon the spiritual nature of God and of man, and the vast possibilities for man's growth through spiritual intercourse with his creator. At the annual communion service, four persons were received into associate membership in the Mission church (thus preserving their full membership in other churches): Miss Hocking, Misses Mary and Grace Stowe, and Pauline Rowland. The annual collection was made a contribution to the work in Africa, of one of our mission daughters, Mrs. Clara Davis Bridgman.

Following the example of their elders, the children sent the collection from their annual meeting Sunday afternoon, to another mission daughter, Mrs. Sarah DeForest Pettus, in China. The Children's Meeting was very successful, in spite of the fewness of the children—only five taking part in the exercises. The special feature consisted in dialogues and scenes from the life of Joseph. At a short consecration service preceding the Children's Meeting, Dana and Mary Warren were baptized.

The Sunday evening meeting was in memory of Dr. Atkinson, whose death in Kobe in February was the first death

of a man of the mission, to occur on the field. At the memorial service many a testimony was borne by friend and fellow-worker to Dr. Atkinson's self-effacing spirit, his kindly services through the Business Agency, his evangelistic zeal and his breadth of interest through the nearly thirty-five years of his life in Japan.

The sense that the mission is one great family is always delightfully quickened by the annual meeting, and gives each of us a personal pleasure in the progress of the others. We hailed with joy and congratulations the announcement of the Language Committee that Mr. Warren, Mrs. Walker, Miss Ward, and Mrs. Olds had completed the three years' course of prescribed study. For furloughs there were fewer requests than usual, as so many of the mission are already away. However, furloughs were asked for Miss Parmelee and Mrs. Gordon, to be taken at convenience, and for Mr. and Mrs. Bennett from July, 1909; and a six-month vacation for Miss Cozad, to begin in June of this year. [Not going] Changes in location of missionaries also have a personal as well as a general interest, and of these there were several: the removal of Mr. and Mrs. Warren from Matsuyama to Tottori, the location of Miss Hocking for a year of language study in Maebashi, and the preliminary of a removal in the appointment of a committee to confer with Mr. and Mrs. Pedley (now on furlough) regarding their possible transfer from Maebashi to Niigata, a station left crippled by the enforced return of Mr. and Mrs. Curtis on account of ill-health.

Ill-health did us another bad turn in preventing our secretary, Dr. Learned, from attending the annual meeting. No one knew how we could get along without him. But with Mr. Warren as chairman, Mr. Olds as Docket Committee, and Mr. Lombard as temporary secretary, we had an able triumvirate that carried us through.

As for the work of the mission, the

past will speak for itself in the annual report, ably edited by Mr. White, which will appear in full in the next number of MISSION NEWS. The future had its share of mission deliberations, and brought at least one puzzling question of what mission policy should be in regard to exchanging aided churches with the Japan Missionary Society (Nihon Dendōgwaisha). The concrete case that precipitated the question was that of two churches in the Echigo field. The Dendōgwaisha had submitted the proposition to exchange its aided church at Nakajō for that of the mission at Nagaoka. The questions involved seemed too far-reaching to be decided at the session; hence action was delayed and a special committee appointed to investigate the case and to acquaint the mission with its merits.

But I have kept the best for the last. The encouraging and inspiring action of the mission was its call for new workers, and its appeal for more funds for evangelistic work. There was no sign of desire for retrenchment or withdrawal; and of the eighteen new missionaries asked for only three were for educational work,—one for the Dōshisha, one for Kobe College (Music Department), and one for the Matsuyama Girls' School. The others were to be assigned as follows: two families for the Niigata field; two families to be in preparation for taking up work which others might be obliged to leave; two unmarried ladies for Niigata, two for Miyazaki (one of whom it is hoped may be a former member of the mission, Miss Case, should health permit her return), two for Tottori, and one for Maebashi. There was a special realization of the needs of the distant country stations, and of their evangelistic opportunities; and the request was made that the annual budget be raised from the usual sum of \$12,000.00 to \$15,000.00, in order to permit advance along evangelistic lines.

With this program of advance we thanked God and took cheer and courage for a new year's work, adjourning

on the night of June 2, to meet again in Arima next year, the twenty-sixth of May.

CHARLOTTE DEFORST.

Ten Shikoku Days.

First came a real, live secretary. Matsuyama isn't really so far away from main traveled roads as it seems to those who don't come here. Dr. Moore and Secs. Barton, Creegan and Hitchcock passed us by and even Sec. Bell never got so far south as this. So we pulled hard for Mr. and Mrs. Hicks and they came. Moreover this was their first station in Japan. Forty hours is not a long time in which to be welcomed by one hundred church people and to see all our varied work. Mr. Hicks, living up to his reputation for seeing missionary work instead of sights, neglected the famous Dōgo hot springs but he did see all our Matsuyama work. We rejoice that at least one of the Board's officers at Boston has visited our station.

The morning of the departure of Sec. and Mrs. Hicks saw the commencement of our Shikoku *Bukwai* (Association). Greatly to our regret, as to theirs also, their far too crowded program precluded their staying to this. Every pastor was present but one, and his church sent a lay delegate. The meetings were held in our Komachi church which was finished just in time for this occasion. The most largely attended meeting was the dedicatory service on Sunday afternoon, May 17, at which the Methodist and Presbyterian workers were present. On each of the three evenings special evangelistic services were held, at which 14 decisions to study Christianity were recorded. A large part of the attendance was composed of young men, for whom Pastor Ueda is making a special effort. The church begins work in its new situation under very favorable auspices.

For a day after the *Bukwai* the

thoughts of the workers were directed along Sunday-school lines, by the meeting of the interdenominational Sunday-school alliance of the prefecture. Immediately after this our workers went to the shore at Gunchu, for a Workers' Meeting. Some of the Gunchu church members were made welcome at these meetings, tho they were especially designed for the rest and spiritual up-building of the workers.

Mr. Bartlett, altho enjoying the first rest he has taken from his work in Hokkaidō for two years, most kindly consented to come to us from Kyoto, for this Workers' Meeting; and both by his splendid formal talks and by his informal "mixing" with the workers he gave us encouragement and a new outlook. One of the out-station workers remarked after a two-hour conversation with Mr. Bartlett: "That's as good as a year at Dōshisha for me."

Returning to Matsuyama after the Gunchu meetings, Mr. Bartlett spoke at the night school and I noticed that the teacher who introduced him did *not* say, as he sometimes does before introducing speakers: "Some of you are tired and may go to sleep. If anybody does, please don't wake him up because that makes a disturbance." That teacher had heard Mr. Bartlett speak and he knew that caution about going to sleep was unnecessary.

The day after our return to Matsuyama we went over the mountain to Komatsu. This is a very small country town with only a few Christians. The meeting was at three o'clock on a weekday afternoon. I hoped that perhaps a score of persons would be present. But judicious advertizing had brought together sixty children and seventy adults, among the latter being a girls' school of thirty pupils and three teachers, whose attendance was an unheard-of thing. It was a splendid opportunity and it was grasped very ably. After supper, going on five miles to Saijo, we were joined by Pastor Tsuyumu, of Imabari, who with Mr. Bartlett, talked to an audience of

three hundred, in a theater, for over two hours. This was the last of our special meetings.

Strenuous is the word that expresses the life these ten days, when one thinks of the meetings from one to three times a day, with *sōdan* (conversation) and Japanese food thrown in at all sorts of hours. But it is the sort of life that makes one glad to be alive, and grateful for the privilege of a share in helping on the speedy coming of His Kingdom.

CHARLES M. WARREN.

Matsuyama Girls' School and Night School.

THE MATSUYAMA GIRLS' SCHOOL has just closed its second year as a mission school, graduating eight girls, only one of whom has not yet wholly decided to be a Christian. This one girl remains with us for one year more of study, as do also four others of her classmates, and we trust that in this year she will surrender to the claims of Christ. Fifteen graduates of the provincial and city girls' schools have come to us for one year more of study, making with our own five graduates, a class of twenty in post-graduate work. This is a very interesting department. These graduates from the non-Christian schools come to us, usually, extremely opposed to Christianity, but they attend morning chapel and take the Bible study, because they can not enter this school otherwise. Reluctantly attending the Bible classes at first, before the year is up their feelings toward Christian truth have changed very much, and the Bible-woman, who is Bible-teacher for this class, can continue the work in their homes.

One of the girls, who came to us a year ago, from the provincial girls' school, bitterly opposed to Christianity, seemingly as hard at the end as at the beginning of the year, has suddenly yielded, at least the outer-fortifications built up in her mind against the truth.

A very searching talk given by Mrs. Gauntlett was what brought her to a conviction of the *value* and *high character* of Christian teaching.

This Christian girls' school has been watched and inspected by the educational leaders of Matsuyama, during the two years of its life as a mission school, and has been approved. One prominent paper published an editorial, comparing our school with the provincial school largest in numbers, most complete in equipment, and intensely desirous of standing highest of all the schools in the province—and it gave our school the highest place for moral standards, character-building, and ranked it second to none in educational work. An old gentleman, very high-class and conservative, formerly very active as an educational leader, after carefully inspecting the schools of Matsuyama, reported that this Christian girls' school is the only one that can be recommended for the training of character. An educational meeting is now in progress in the Normal School, and two principals of schools back in the country, came to see our school and told us that it stands high in reputation.

We have now eighty three student Of the two higher classes, all except *seven* are either baptized Christians or have given in their names as probationers. The average attendance at the Christian Endeavor Meeting is over fifty.

The girls' school teachers also conduct a Sunday-school for children with an attendance of from 220 to 255, according to the weather: and one for adults, with an attendance of from 80 to 90.

THE NIGHT SCHOOL is giving primary and grammar-grade, and now three years of high school instruction to 129 pupils, of whom 29 are in the high school classes. Of the twelve students in the 3rd and 2nd years of the high school, one was baptized during the year, and the eleven others profess conversion and eagerly desire baptism.

We are now holding them back to try their faith and to know whether they are living truly Christian lives. They are constant in their attendance at church and undoubtedly are striving to be Christians. They realize the difficulties in their way. Their time is not their own. Their employers and all their associates, outside of the school, take evil habits as a matter of course. If it had not been for the help given to them by this Christian Night School, probably none of these young men, nor the other boys and girls, some of whom have gone out to be Christian workers, ever would have known Christ, in this life, nor have known how to strive after that higher life which has now become their ideal and longing desire. I am more and more impressed with the earnestness which these poor boys and girls manifest in their seeking for an education and higher life, coming voluntarily every night, after their hard day's work is over; and the strong admiration which they feel for the Christian's high ideal of life, when they have once comprehended it.

We have just started afternoon work for the big girls, some of whom can arrange their work so as to study for two or three hours in the afternoon. We desire to develop this department because it is not good for these girls to come and go through the streets at night.

We need more rooms and equipment, and more teachers. The only limits set to our work in this field which is all our own, are our needs of rooms and workers. We pray that soon the way may be opened for us to give the OPPORTUNITY of knowing Christ to many hundreds more, who are just the same material as these who are now Christian men and women—some of them Christian workers, and whose growth it is such a delight to witness.

CORNELIA JUDSON.

How Can the Y.M.C.A. Best Serve the Church?

I wish to consider this question especially as applicable to Japan at the present time, and from the view-point of a missionary.

1. The Y.M.C.A. work and influence is a very important factor. There are seventy-six Y.M.C.A.; fifteen city, and sixty-one school associations. Of the latter, there are five in the universities; eight in higher middle schools; eight in medical schools; fourteen in middle schools; nineteen in other government schools, and seven in mission schools. There are 2070 voting members in these associations, over half of whom are students. There are 1743 associate members, of whom over half are students. There are 325 young men being taught in general Bible classes, in the city associations, and 970 in the student associations.

Four foreign and ten Japanese secretaries are giving their lives to this work. Twenty-five earnest Christian young men who have come to Japan on the recommendation of the International Committee of the Y.M.C.A., in New York, and who are thus in most hearty sympathy with the Y.M.C.A. work, are teaching in government schools and influencing many hundreds of the brightest young men, in favor of Christianity. It is evident that we have here a most potent factor to influence young men and lead them to Christ, if it is rightly used and welcomed by the churches.

2. The Y.M.C.A. is thoroly loyal to Christ and to the Church. The leaders of this movement have been, from the beginning, most earnest Christians and devoutly loyal to the Lord Jesus Christ.

It would be difficult to find a man more spiritually earnest, or one more loyal to the divine Christ, than Mr. J. R. Mott. He was a guest in my home for several days each time, on his first two visits, and it is always a spiritual tonic and inspiration to come in touch with him. He says he used always to

enjoy the long distance rides in the *jinrikisha*, in going to his appointments in Tokyo, because they gave him quiet time for prayer and communion with God. He feels the loss now that the swifter trolley-car has replaced the *jinrikisha*. When passing thru Japan a year ago, on his way to China, he had a hurried meeting, in Yokohama, with all the secretaries, for consultation about the work, and in preparation for the World's Student Conference. They had only five hours at their disposal, and Mr. Mott, led them during a full hour, at the beginning, in a devotional meeting of great spiritual uplift and power.

Mr. Helm, whose life and death have made such a deep impression in Japan, is an example of the men who are engaged in this work.

The Association has always stood firmly loyal to the divine Christ. I shall never forget that day, in Tokyo, eleven years ago, last January, when delegates representing the Y.M.C.A. of the colleges and schools of Japan, with perhaps half a dozen missionaries, had gathered to meet Mr. Mott for the purpose of organizing "The Student Young Men's Christian Association Union of Japan." It seemed all thru that day's discussion, as if a majority of the Japanese delegates were opposed to putting a clear statement of the divinity of Christ into the Constitution. I did not say a word all day. I sat there praying. Mr. Mott and the Japanese delegates did the talking. He stood firm, and, finally, in the evening, the clause, "to lead students to become disciples of Jesus Christ as only Savior—true God and true man," was unanimously adopted, and all the Y.M.C.A. in Japan, stand on that basis to-day, as do also all the Student Y.M.C.A. Unions, in the world. I look back upon that day, in Tokyo, as the turning point in Japan, when the wave which seemed to be rising against the divinity of Christ, had reached its height and began to recede. There was not a *Kumi-ai* man present at that meeting, except Mr. Niwa, the Tokyo

Y.M.C.A. Secretary, but Dr. Motoda and Presidents Honda and Ibuka stood firmly with Mr. Mott, for the divinity of Christ.

The world over, it is only men who are members in good standing in evangelical churches, who can be active members and have the right to vote and hold office. At the International Convention, held at Portland, Me., in 1869, the word evangelical was defined as follows:

"Resolved, That, as these organizations bear the name of Christian, and profess to be engaged directly in the Savior's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus the Redeemer as divine, and who testify their faith by becoming and remaining members of churches held to be evangelical. And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings and Lord of lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, tho knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men, whereby we must be saved from everlasting punishment."

This was re-affirmed at the international convention, held at Indianapolis, in 1893, and the words, "and to life eternal" were added. It was also re-affirmed at the great international convention, held at Washington, last November, where also the object of the student association was thus stated: "To lead students to become disciples of Jesus Christ as their divine Lord and Savior, to lead them to join the Church, to promote growth in Christian faith and character, and to enlist them in Christian service. Thus we see that the Association is loyal to the Church. The fact that only members of evangelical churches are allowed to become active members,

vote, and hold office, shows this, as well as the statement, above quoted, that one object of the Association is to lead students, when they become Christians, to unite with the Church.

3. The practical question then is, How can the churches and the missionaries help the Y.M.C.A. to serve the Church?

We have this powerful factor ready at hand, whose great object is to lead young men to accept Christ as their divine Savior, and unite with the Church. The Y.M.C.A. is thoroly organized and aggressive, at work in many of the government and private schools, as well as in the large cities. Its work and influence are welcomed in many schools where the work of organized churches is not welcomed. How can the churches and the missionaries make the most of it in strengthening the Church and helping forward the kingdom of our common Lord? In reply, I would say: A. Let missionaries, pastors and churches be in hearty sympathy with the Y.M.C.A. organizations and work. I do not know that I would favor the organization of Y.M.C.A. within the churches, as a general rule. It seems to me that the Christian Endeavor Society, or some organization like it, may be better within each church, and I wish that all the members of every church, old and young, were earnest members of Christian endeavor societies. This society helps church members to remember and put in practice their covenant Church vows. But I would have missionaries, pastors, and church members in helpful sympathy with city and school Y.M.C.A., coöperating with them, helping and working more or less in them. Missionaries, pastors and members of the church, can give addresses in connection with Y.M.C.A. meetings, and can teach Bible classes, or in night schools also, in the same connection. They can encourage young men who are members of their churches, to connect themselves with city associations, and work in connection with them. They

can also encourage students who come from school associations into the Church, to retain their connection with their school association and work in it. There is, at the present time, no more hopeful and no more important class to be reached and won to Christ, than the young men, and especially the young men in the middle and higher schools.

Such hearty sympathy and coöperation on the part of the missionaries and the churches, as outlined above, will help to make the Association one of the most fruitful and successful branches of the work in Japan, serving the Church by bringing into it large numbers of young men who will take prominent places as pastors, teachers, and men in other important places of trust and influence. It will also be true that those churches whose members work in sympathetic connection with the Y.M.C.A. will generally receive large additions to their membership as a result of this sympathetic work.

The Y.M.C.A. workers are friendly to all branches of the Church of Christ. They do not emphasize their own denominational connection. I have been in close touch with all the foreign Y.M.C.A. secretaries in Japan from the time of their arrival here, but I do not know, to this day, the particular branch of the Church to which some of them belong. They would hesitate to advise men who come into the Christian life in the Association, to unite with a particular church, where more than one church was within easy reach. It will be largely the influence of pastors and others from the churches, who work in connection with the Associations, which will help the young men to decide with what church they will unite. In Kyoto, during the last year, fifteen young men from the city High School Association united with the Methodist church, but the pastor of that church was a teacher in the Night School, and worked in harmony with it. About forty young men from the Commercial School Y.M.C.A. in Kyoto, have united with

another church there, but its pastor was an earnest worker in the Commercial School Association. I believe that there is no more important and fruitful work which any church can do for the cause of Christ in Japan, and for its own up-building, than to work cordially and sympathetically with the Y.M.C.A. for the young men of Japan.

J. D. DAVIS.

The Chelsea Fire.

(We are permitted to insert the following letter from Louis Leverett Davis. He is in the Newton, Mass., high school, and having graduated from the "First Aid to the Injured School," is permitted, when wearing his badge, to enter all fire lines.)

Aubundale, Mass., April 19, 1908.

Dear Father and Mother,

Last Sunday, just after dinner, a fire alarm rang in Auburndale. Of course I went, and just as it was out, noticed great clouds of smoke rising in the direction of Chelsea. I thought nothing of it until I heard the out-of-town fire alarm, 2-2—2-2, ring, when I knew there must be a big fire and made tracks for Boston. I had great difficulty in reaching the scene of the fire, owing to the stopping of all East Boston and Chelsea cars and ferries, but finally saw some Newton apparatus on the way over and as I knew the men, got on and went with them.

The fire was superb; the heat was so tremendous that it was impossible to get within one or two hundred feet of the fire. Looking down wide paved streets I could see the asphalt bubble up and boil. The fire was best about 7.30 in the evening when it hit the Standard Oil works on the banks of the Chelsea river.

I was on a bridge between the two cities, working on an unconscious fireman, where they had carried him to get him out of the fierce heat and smoke. All at once a 100,000 gallon tank on the bank burst from the heat, and

boiling oil a foot deep came sweeping down the river. With help I carried the man off on to the East Boston side just as the flames enveloped the bridge. Just then the flames got to the largest tank. I don't know how much oil it held, but was told it was big enough to put the whole Boston Public Library into without crowding. This went up with one great flash, and although several blocks away and a strong wind blowing, the heat was stifling. The Standard Oil had about 50 big tanks, and 20 large buildings and refineries, besides a lot of sheds and docks filled with thousands of barrels of oil, gasoline, naphtha, etc., and when they got to blazing, well, the sight was awe-inspiring. The fire-boats, capable of throwing 6 inch streams of water, came up the river, and began throwing enor-

mous quantities of water at the fire, but it all turned to steam 50 feet before it came near the fire.

Every city in Mass. was telephoned to for help, and for a while it looked as if the whole of East Boston, as well as Chelsea, was doomed, but the militia arrived early in the evening and began blowing up houses in the way of the fire, and finally it burned itself out, although it was still going Monday afternoon.

The fire was great, but one could not help being sorry for all the poor refugees one saw carrying everything they could to a place of safety.

Although I did not get much sleep, and was pretty tired, I went to school Monday.

Yours truly,

LOUIS L. DAVIS.

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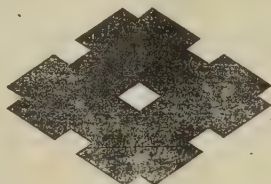
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